

The Young Mans Guide

4402. cc. 49 In his Way to

H E A V E N.

O R,

A Cabinet of Rich Jewels,

Containing several excellent Rules of good Counsel and directions, for the instructions of young men, and young women, in the ways of Piety, and true Holiness, and so to walk as becomes the Children of God.

1. Wherein is shewed the duty of young men, to seek the Lord betimes, according to that excellent Pattern of good King Josiah, and to Remember their Creator in the days of their Youth.
2. The Sins that daily attend Youth, with some pretious Remedies against them.
3. The necessity of being really good betimes, and continuing to be an old Disciple of Christ, expressed in several particulars.
4. Good Counsel to Youth to make sure of Heaven and their own Salvation here, that they may be happy for ever.
5. The Souls preparation for death and blessed Eternity with the sighs and sobb of the damned in Hell for their mispent time.

All exemplified by Scripture, and with History to the Readers Profit, delight and benefit. Being exceeding useful for the promoting of piety in youth, in these licentious times. To which is added several Godly Prayers for Youth.

By T. B. Minister of the Gospel.

The Fourth Edition.

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2 Chron. 34. 3. *Whilst he was yet Young, he began to seek after the God of David his Father.*

WE here Present to thee Reader, for thy Imitation, as a pattern good King *Josiah*, he was one that sought the Lord God in his Youth, and continued seeking and serving the Lord all his Life and Reign, which was one and thirty years in *Jerusalem*; and he did it, which was right in the sight of the Lord, and walked in the way of David his Father, and declined neither to the right hand nor to the left. This whole Chapter with the next are nothing but a recital of the acts of good King *Josiah*, he was a holy and good King as any we read of in the book of God, and this is a commendation of him, that he sought the Lord God betimes, he was good when almost all was bad and was turned to Idolatry; he in the twelfth year of his Reign began to purge *Judah* and *Jerusalem*, from the high places and the Groves, the Carved Images, and Molten Images, and they break down the Altar of *Baal* in his presence, verse 3. 4. And when he had destroyed all the Idols worship, he set up the Worship of the true God, and repaired the House of the Lord. Great was his Zeal to God, and his true Worship, and his hatred to Idolatry, as you may read at large in the remaining part of the Chapter.

And



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And as of all examples the best ought to be followed and imitated, so I here present you with a most excellent pattern, and that is of good King Josiah: he whilst he was yet young sought the Lord God.

From which words we shall shew you that it is the duty of young men and young women to seek the Lord in their youth, and to be really good betimes.

Reas. 1. Because youth is the most fittest time; remember thy Creator in the days of thy youth, saith Solomon, Eccl. 12. 1. Not a few spare hours as one well notes, but days, every day Working; it must be in the days of thy youth, before the evil day comes, that is before age and sickness seize on thee, and thou be made unfit for so great a work. The 2. reason is because youth is a choosing time, Oh when thou art a choosing a fit object for thy eye or heart, Oh then think upon God, and consider if he be not the best choice: I shall shew you those excellencies that are in God and Christ, that thou shouldst choose him above all others.

1. Are you poor, he is rich, art thou naked, Christ hath white Raiments to cloath thee; art thou spiritually blind, he hath Eye-salve to En-
lighten thee; art thou in great straits, he hath wisdom to counse! thee; art thou unrighteous, un-
lawfully, he will give holiness & sanctification to thee;
art thou a hungry or thirsty, he will be the bread of life and feed thee, and Wine to satisfy thy

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thirsty Soul; art thou sick, he will be thy Physitian; In a word, he will be all, and in all to thee, thou shalt want nothing that is good for thee. Thus having chosen Christ to be thine, thou hast got the Pearl of great price, the richest Jewel that cannot be over valued, therefore Oh Young man get Christ, and make him your choice, and you have all that can be desired.

2dly. Young Women let me intreat you to make the same choice that *Mary* did, *Luke. 10, 42.* But one thing is needful, *Mary* hath chosen the good part that shall not be taken from her; she had chosen Christ, she had got a saving interest in Christ, which is this one thing necessary.

Plutarch writes of *Hannibal*, that when he could have taken the great City of *Rome*, he would not, and when he would he could not; So many in their young years, when they might have mercy and grace would not, and in their Old age, when they would have Christ, pardon, peace, and heaven, they cannot.

3dly. It was the commendation of *Josiah*, that served the Lord betimes. And *Timothy* that he knew the Scriptures from a Child. And *Obediah* that he feared the Lord from his Youth, 1 *Kings. 18, 12.*

Again, Remember thy Creator presently, instantly, for thou knowest not whether thou shalt ever attain to age, thou knowest not what a day may bring forth; therefore Remember to know him, to love

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love him, to desire, delight, to depend upon him, and to get interest in him, and to live unto him; Remembering to walk with him. First remember the Father, to know him and to be inwardly acquainted with him. 2. Remember the Son, to believe and trust in him, to imbrace him, and give up thy self wholly unto him. Remember the holy Spirit, as to hear and obey his Voice, and feel his presence, and to experience his Influence; and thus thou oughtest to Remember thy Creator.

Saith Seneca, that though Death be before the old Mans face, yet he may be as near the young Mans back. Mans life is but as a shadow that soon passeth away. And St. Austin doubteth which to call it, *A dying Life, or living Death.* Alas how many young Men, when God calls for the primrose of their Youth and vigour; Put him off with the trembling Joynts of old Age. Never had Youth greater opportunities of being good then now, in these Golden Sun-shining days of the Gospel, wherein God and Christ and the holy Spirit are offered in the Gospel to Sinners; Nay the greatest of Sinners, that will come in and submit to the Scepter of Christ, and be saved. Oh young Men, nay all Persons; Remember in this thy day the things that belongs to thy peace, before they be hid from thine Eyes, and thou be hence, and be no more seen. Remember that God will not always strive with thee, (Gen. 6. 3.) Remember the holy Spirit; God gives every Man and

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a day of Grace, and if thou improve not that, thou maist be undone for ever, therefore consider Reader seriously on these things; Ob consider young Men, young Women, all Persons in general; that this is the acceptable time, this is thy day of grace, even this day that is before thee, now or never.

The Antients, saith *Erasmus*; paint time with a hairy Forehead but bald behind, to signify that whilst a Man hath opportunity before him, he may lay hold of it, but if he suffer it to slip away he cannot pull it back again.

4. Consider of this young Men, and young Women, you are equally concerned. Now in the flower of your days remember your Creator, and having began well, continue in well doing, knowing your labour shall not be in vain in the Lord; pray, & pray earnestly to him for grace, and his holy Spirit, to mortify your corrupt Lusts and affections, you have a great many Enemies, the Flesh, the World, and the Devil, and against these must thou be always striving and keeping a strict Watch, or thou wilt be overcome.

I shall endeavour to set before thee some of those Sins that daily attend youth, and the first is *Pride*. And it is a Raiging Sin in young Men and young Women: at this day I think never more then now. 1stly, *Pride of Heart*. 2^dly. *Pride of Apparel*. Ob
saith one, to see young men humble and
and to see an old man contented and

St. Bernard saith, That Pride is the

Rich

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Rich mans Cousin, but experience speaks it to be the young Men and Womens Cousin.

God had three Sons, saith one, Lucifer, Adam, and Christ: the first aspired to be like God in power, and was thrown from Heaven. The second like him in Knowledge, and was drove out of Eden when young. And the third was like God in goodness, mercy, and humility, and by so doing, obtained an everlasting Inheritance. Remember this young Men, get to be humble, and keep humble, for the humble God will teach; Pride is a great evil, and Reigneth more in young Men than ever: Consider, and leave it, least God leave you, and that for ever. What evils did Belteshazzar, Haman, and Herod's Pride bring them too. Young Women, let me intreat you in the Bowels of love, and out of Compassion to your Immortal Souls, that our Saviour so dearly brought with his most precious blood, to leave off those patchings and paintings, which are the Devils Badges. O how like Monsters do too many Women in our times make themselves, in their false Hair; as Towers, and Bulls as they call them, and other ridiculous fashions, and gaudy, and Lascivious Attire; not becoming Women professing Godliness, 1 Tim. 2. 7-8. saith St. Paul.

Likewise, Also the women that they adorn themselves in modest apparel, with shame-facedness and sobriety; not with Broidred hair, or Gold, or Pearls, or costly Array: Oh how contrary to this

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Go the Women of our times, walk by. Read the 16 of Ezekiel throughout, and Deut. 22. verse 5 to the end of the Chapter. And *Isaiah* 3. 6. to the end. *Tertullian's* counsel to young Men and Women is this, to cloath your selves with the Silk of Piety, and with the Sattin of Sanctity, and with the purple of Modesty, so shall you have God for your Suitor.

The second sin of youth, is unlawful pleasures. hear what *Solomon*, the wiseth of Men saith, Rejoyce O young man in thy Youth, and let thine heart chear thee in the days of thy Youth, and walk in the way of thine heart, and in the sight of thine Eyes, but remember for all these things God will bring thee to Judgement. *Solomon* doth not comply with Youth, to encourage them to sin, but by this way confutes them of their folly; As much as to say thou maist if thou wilt take thy pleasure and ease, and satisfie thy vain Appetite with all manner of pleasures that this World will afford, but remember that bitterness will attend thy pleasures, God will bring to light thy deeds of darkness, those sins that thou hast committed in secret; and bring thee to Judgement, where thou must give an account of every Idle word and wicked action, and then what will these pleasures profit thee, the committing of which thou hast lost Heaven and happiness, and thy Immortal Soul. I have read of a young Man that was very much given to pleasure, he standing by *St. Ambrose*, and seeing his most excellent Death, turned to the other

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her young men by him, and said; *Oh that I might
live with you, and die with him, again, There is
a Curse of Insatiableness in the Creature, Eccl. 1.
8. The Eye is not satisfied with seeing, nor the
Ear with hearing.* Pleasure saith one is a beauti-
ful harlot, sitting in her Chariot, whose wheels are
pride, and gluttony, lust and Idleness: The two
horses are, prosperity and abundance: The two
drivers, Idleness and security; her attendants
are grief, guilt, and too late repentance, and death
and Ruine. Many strong Men have been destroyed
by her, but never any received full satisfaction, and
content in her; Therefore Oh young Men, avoid
this harlot, come not near her door. *St. Augustin*
before his Conversion, could not tell how to
live without those pleasures which he much de-
lighted in, but when his nature was changed, and
his heart graciously turned to God; *Oh how
sweet is it (saith he) to be without those former
sweet pleasures.* A truly enlightned soul that
hath tasted of the pleasures that are in the enjoy-
ment of Christ. Oh how bitter are all other
pleasures to him.

The third sin of Youth is Rashness, they saith
Aristotle, know little, and fear less. *St. Paul* ex-
horts young men to be sober minded and discreet,
how many young men have had large Estates, and
by their Folly, Rashness, and Extravagancy
have brought themselves to poverty. Rashness
unmans a man, and will put him upon things be-
low

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low Man-hood; should I discover the many evils that attends *rashness* which usually Reigns in Youth, I should exceed my bounds, but let this suffice; and let all young men decline and wholly forsake it. at 5

The fourth sin attending Youth is, mocking, and scoffing at Religion, and those that are holier than themselves, *Job. 30. 3, 4.* But now, saith he, *they that are younger than I have me in derision.* Doth not this Age abound with too many scoffers at Religion, I leave any indifferent Person to judge. The Athenians scoffing at *Silases Wife*, had like to have cost the destruction of their City, her Husband was so incensed against them; I am afraid that our Atheism and scoffing at Religion and good Men, hath ruined our City. *Felix* for one malicious scoff, did nothing day and night but vomit blood, till his unhappy Soul was separated from his wretched body.

Percidas was consumed of Worms alive for giving Religion but a Nick-name, remember these Judgments, and if thou likest them, mock on.

The Fifth sin attending Youth, is Lust, and Wantonness, which caused *St. Paul* to admonish *Timothy* to flee youthful Lust, notwithstanding *Timothy* was a chaste Youth, but *St. Paul* admonished him, knowing the temptations that attend youth. much more need have we to warn the youth of our days to flee these youthful Lusts, that so unman them and make them so like to these beasts

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at perisheth: Oh how do too many in this Nation, in this City, in these Suburbs, instead of going to hear a Sermon on a Lords-day walk in the fields, or lye in an Ale-house or Tavern; Nay I am afraid some, too many, go to the cursed Harlots houses, and there spend their time, but surely destructions will certainly attend such practices; the poor young Man that murdered his fellow servant, *Thomas Savage* byname, confessed that this sin of *Whoredom* and *Sabbath-breaking*, brought him to the Gallows. Young Men take heed by this sad example now in time, lest God make thee the next, for great and grievous is this sin in the eyes of God, and he will severely punish it on all such as follow it, as we see daily that he hath done in several persons.

Sixthly, Another grievous sin too much practised by Youth, and that is *Swearing*, how too common is it, in many places in City and Country, by Men, Women, and Children, notwithstanding the foulness, vileness, and wickedness of this sin, and so offensive to Almighty God.

Consider of it before it be too late, for how dost thou know, O thou filthy Swearer and Blasphemer of Gods name in thy cursed and filthy oaths, when thou art tearing Gods name in filthy Oaths, wishing God to damn thee? but he may take thee at thy word, and send thee to Hell, there to abide to all Eternity, *Mat. 12. 34.* Out of the abundance of the heart the mouth speaketh, so then, if thy words
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are prophane thy heart is poluted, if it were a pure fountain, it would not bring forth such bitter streams of filthiness; thou didst *bless* God in thy heart, thou wouldst not blaspheme with thy Tongue, *Jam. 3. 10.* Oaths are nothing but *badges* of a vile and wicked Person, even such are the scum of Ale-houses, Taverns, and filthy Prisons, an unseemly evil in the most notorious Villains, and high-way-men, much less in any that pretend to the least spark of Grace; Remember that God will not hold them guiltless that taketh his name in vain, *Exod. 20.* He that makes no conscience of small Oaths will not stick at great ones, but some may object and say I have been accustomed to swear that I cannot leave it, Know this that if thou canst not alter thy custome by repentance, God can and will alter it by punishment; and therefore let all Men, Women and Children leave this sin as they tender the salvation of their immortal Souls, and rebuke it boldly in all persons guilty of it.

Saith St. Chrysostom, youth is hard to be Ruled, easily to be drawn away, apt to be deceived, and standing in need of very violent Rains. Saith Cornelius Alapide, The Antients did use to paint youth like a young man naked, with a vail over his face, his right hand bound behind him, and his left hand loose, and Time behind him pulling one thread out of his Vail every day, intimating that young men are void of knowledge and blind, and unfit to do good, ready to do evil, till time by little and little makes them

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hem wiser. Consider of this Oh young men; that the least dram of Pleasure will bring thee abundance of grief, and though thy path seems to be strewed with Rosebuds of delight and pleasure, yet bitterness will be the end. There is many other sins that attend Youth, Ignorance, Falshood, Impatiency under reproof; a trifling spirit, prodigality, drunkenness, and taking Gods name in vain, which sins I would intreat thee Oh young man to avoid, as thou tenderest the good of thy immortal Soul, and as thou expectest heaven and happiness for ever, leave and loath these Sins as thou wouldest a Toad or Serpent. I shall refer thee for thy further satisfaction to an excellent sheet Intituled, *A Timely warning to Drunkards, Swearers, and Blasphemers of Gods holy name, and other lewd livers.*

Again I shall speak a few words to young men. 1. As *Child* under tuition of thy Parents. 2. As *Apprentice*, under tuition of a Master. 1 As *Child* in the first place, be diligent to serve God, hear the word preached, read the Scriptures diligently & other good books, be sure to pray to God morning & evening according to the example of holy *David*, if thou canst not pray; buy a book of godly prayers till God shall enable thee to pray without book. Be sure to reverence & respect & honor thy Parents with all dutifulness & gentle behavior, as a child of God ought to do; I shall not be large in this but refer thee to an excellent sheet, named *Mr. Baxter's directions for family duties*, containing the duty of Parents

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to Children, Children to Parents, Masters to Servants, and Servants to Masters.

2dly. A word to thee as an *Apprentice* or *Servant*, first be faithful and honest in that calling that God hath called thee to, giving respect to thy Master and Mistress, obey them in all their Lawfull commands; hear the advice of St. Paul, *Servants be obedient to your Masters in singleness of heart, not with eye-service but in singleness of heart*, Eph. 6. Avoiding all pilfering, and making away thy Masters goods; Read the pattern of a good *Servant* in that of *Joseph*, Gen. 39. he was so just that his Master committed all his Goods into his possession, and he missed nothing; afterward God raised him up to be the second person in the Kingdom.

I have read of an *Italian Poet*, who brings in a proper young man, Rich and Potentate, thus discoursing with Death in the habit of a mower with his scythe in his hand; cutting down the life of man (*for all flesh is grass*, Isa. 40.) And will thou not spare any Person saith the young Man, I spare none saith Death, *Mans life is but a Day, a short day, a Winters day*, oftentimes the Sun goes down upon a Man before it be well up; your day is short, and your work is great, and your Journey is long; and therefore you should rise earlie and set forwards towards Heaven betimes, as that Man doth that hath a long Journey to go on a Winters day; every days experience tells us that a young Mans life is as much

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much a vapour as the Old, and as much uncertain.

Again, young Men and young Women, if you would be really good, in the next place make sure of your Conversion, for without Conversion, there is no Salvation; *Except you be born again you cannot enter into the Kingdom of Heaven, John. 3. 3.*

St. *Austin's* Conversion was on this wise. He heard a voice from Heaven, saying, *take up and Read*, and in opening the New Testament, he fell upon the place of Romans 13. 13, 14. *Let us walk honestly as in the day, not in drunkenness, not in Chambering and wantonness, not in strife and Envy, but put on the Lord Jesus; and make no provision for the flesh to obey it in the Lust thereof.* This Scripture so worked upon him as it was the means of his Conversion. St. *Cipron* was converted by reading the first Chapter of *Jonah*. *Junus* was converted by reading the first Chapter of *John* the Evangelist.

I have read of *Papriutius*, that he converted two famous Strumpets, *Thias* and *Ephron* with this Scripture Argument, *that God seeth all things in the dark, when the doors are fast, the Windows shut and the Curtains drawn.*

I have read of a poor Man that perswaded a young Scholar from reading Poetry, and to fall upon reading the Scriptures, which he did, and before he had read out *Genesis*, it pleased God to work a change in his heart and turn him to the Lord, in the twentieth year of his Age. Many more

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more examples might be produced to excite young persons to the *Study of the Scriptures*; you do not know but it may have the same Influence on the hard heart to soften it, and thy proud spirits humble them, and your sinful nature to change them, and by the word and operation of the Spirit, Converted and saved by them.

Again, further consider Oh all young persons if in the spring and morning of your days you do not bring forth fruits to God, it is very much you do ever, for death beds, and repentance is rarely true; *For those that stop their Ears to Gods ear calls, he will shut his Ears to their too late Prayers.* It is a great honour to a man when he is old, that he can date his Conversion from the morning of his youth. It was *Abraham's* honour that he died in a good old age, so *St. Paul* that he was aged in years and grace; And *St. John* had those divine Revelations when he was Aged, in years and grace. I say that God doth make large discoveries of himself to aged Christians. *Policarpus* could say when he was old, *many years have I served my Master Christ, and hitherto he hath dealt well by me.* By this you may see as in a glass plainly, the honour of being an old disciple of Christs.

Let me exhort you Oh young men and young women, in the words of that Antient, faithful servant of Jesus Christ, *Mr. Thomas Brooks*, saith he, *As you love your precious Souls, and as you would escape Hell, and come to Heaven; and as you would*

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be happy in life and blessed in death, and glorious after death; don't spend any more of your precious time in drinking and drabbing, in Carding and Dicing, don't trifle away your time, don't Swear away your time, don't Whore away your time, don't Lye away your time, but begin to be good betimes because time is a Talent that God will Reckon with you for.

Again consider in the next place, Oh young men and women, how near you are to the great Ocean of Eternity, there is not a step you step, nor a breath you draw, nor a moment of time you live, but hath an influence of Eternity. Oh the Golden sands will quickly be run out: Oh what a nothing is your life, but a span, a dream, a wind, a shaddow, a Post, (swifter then a Post, Job. 7. 6.) Remember you are all going to your long home to the house of Eternity; yet man doth not discern how his precious time doth fly from him, as the shaddow on a Diall passeth on, from one hour to another, though its speedy motion is not discerned, so man passeth from infancy to Child-hood, and from Child-hood to Youth, and from Youth to middle age, and so to Old Age, and to the Grave, and how few is there that take notice of it, yea in a moment we go down to the Grave and shall come up no more. How did these Meditations much trouble a Persian King, that having took a view of his vast Army, he was left to think that within an hundred years, not one man of them would be left alive.

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Oh young men tremble to consider that you are on the very brink of death and Eternity, upon the border of Heaven, or the mouth of Hell, and as soon as death hath shut your eyes, you shall see and know what you shall be for ever: If thou art unconverted, miserable will be your condition, for you are almost within the dreadful noise of the Mill-stone of Gods wrath, and the ratling of fire-Chains of the prisoners of Hell: Oh dolerous outcries and roaring of the damned in Hell, Crying out one and all, *Oh what evil and grievous evil, bitter, bitter thing is sin; which we would not believe till we came to this dismall place of torment.* There you may hear those Cursed tormented sinners, Crying out in the very anguish of their Spirits, *Oh when the Lord of glory was at the door knocking, we would not let him in, and now is Hells mouth shut upon us for ever.* There the filthy Swearer, Lyar, Blasphemer of Gods Holy Name, that did tear and rend the name of their Creator, and swear by the blood of their Redeemer, are here with scorching Tongues, to bewail that they should take the name of God in vain, there the impudent and swinish Drunkards, that had too often with his pleasant Cups, and sparkling Wine, and cursing Companions; here in the Agony of his Soul to wish that he had been sober and temperate, So that he might not have tasted the bitter Wine of Gods wrath, the dregs of which he is made

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made to drink for ever, Psal. 75. 8. There the filthy Adulterers, and cursed Harlots, burning in their hellish Lust; crying out, Oh that we had been chaste, sober, and modest, and that our eyes had been blind, and never had known the face of Man or Woman, so we had escaped the vengeance of Eternal fire. There ye shall hear the vile Atheist wishing that he had believed the Ministers of Christ, but alas now it is too late. And likewise the Worldling choaked with Silver and Gold. There the cowardly back-slider in heart shall wish that he had never known the ways of God; or that he had been faithful unto death.

But you that are the servants of God and mourners in Sion, lift up your Heads, for your Redemption draweth nigh, and know that you are come within the bearing of the Heavenly Songs, Eternal Triumphs, and Hallelujah's of the Saints and glorious Angels, in your Fathers house, where there is fulness of joy and pleasure for evermore, Ps. 16. 11.

St. Jerom used to say, that whether I eat or drink, I hear the voice sounding in my Ear, arise ye dead and come to Judgement.

To conclude, oh let the thoughts of things to come, be much upon your spirit, every night when thou goest to bed, and every Morning have some serious thoughts of Death and Eternity; let it be by the pen of a Diamond, written on your hearts. Death that grim Porter will open the gates of glory to every believer, and let them into their Fa-

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thers house. Whoso that is wise will observe these things, he shall see the salvation of the Lord.

Which shall be the Prayers of your Friend, I. C.

I shall insert some forms of Prayer for the benefit of such young Persons as shall stand in need of them.

A Prayer for Youth.

O Eternal, most great, most gracious, and ever blessed Lord God, thou art a great God and greatly to be feared and revered of all that draw nigh unto thee; thou art a Spirit, and thou wilt be worshipped in Spirit and in truth, for of such worshippers wilt thou be found, thus seeking thee, we beseech thee pour down upon our hearts the spirit of supplication and prayer so as to seek thee aright, and offer up an acceptable service in and through the merits of our blessed Saviour and Redeemer Jesus Christ, and through the assistance of thy Holy spirit of truth, and let thy holy word be a Lanthorn unto my feet, and a light unto my paths, and to lead me in the ways of truth and holiness, that I may attain unto everlasting happiness, through the merits of my blessed Saviour and Redeemer Christ Jesus. O Lord pardon my manifold sins and transgressions, wherewith I have transgressed against thee, O my God, in thought, word and deed, especially the sins and frailty of my Youth, O Lord they have been many and great, and by reason thereof I have merited thy wrath and

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and damnation; But O Lord, in the midst of Judgment remember mercy, and spare me, spare me O Lord God for thy loving kindness sake in Christ Jesus, who hath satisfied thy Justice, and is ever making Intercession for me at the Throne of grace and mercy. I desire to bless and praise thy name O Lord God for all thy mercies and loving kindness to me and all Mankind, that thou hast preserved and kept me in my sleep from all manner of danger that might have befallen me, and that thou hast brought me safe to the beginning of this day, and I bless thy holy name for all the mercies that I have received from time to time from thee, beseeching thee to give me grace to walk thankfully before thee, and to live to thy praise all the days of my life; I beseech thee bless my young and tender years with the gifts and graces of thy holy Spirit, and to amend my life according to thy holy word, and to pass the time of my Sojournery here in thy fear, that I may dye in thy favour. I beseech thee O my God to bless my Parents and Kindred, and all my Relations, and make me walk dutifully before them as becomes a child of God; having thy fear before mine eyes, and thy Spirit directing my heart, that I may always do those things that are well pleasing in thy sight, O Lord my strength and my Redeemer, and make me thy true and faithful servant; teach me to love and to serve thee O my blessed Saviour and Redeemer, all the days of my life, that I may live in thy fear, and at last dye

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dye in thy favour: Grant these my poor petitions O Lord for the sake of my blessed Saviour and Redeemer Jesus Christ, to whom be honour, praise, and glory, now and for evermore, Amen

The Maid-servants Prayer.

O Lord let thine hand-maid I pray thee speak in thine Audience, and hearken unto her when she calleth upon thee, O despise not her low Estate, when she offereth her supplications unto thee, but bow down thine ears to the hearty desires of thy poor servant, teach me to ask aright for such things that are requisite for me, both for Soul and body, and though thou hast ordained women to be the weaker Vessels, both in labour of the body and endeavours of the mind; yet strengthen me O my Lord that I may perform that labour whereunto I am called with ease and Comfort; Oh enlighten my soul with thy divine inspiration, that I may do those things that are well pleasing in thy sight, let me keep my reputation honest in the Eye of the World, knowing that a good name is better then a pretious ointment, especially in thy sight let me be pure, honest and undefiled in this World, so shall I not be ashamed in the great day of my accompt, give me Chast and Religious thoughts, let not the wanton pleasures of the flesh drown in me the heavenly treasures of the spirit; Defend me from

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n, Sathan, and the Poison of evil Tongues, Make
e faithful, wise, wary, trusty, and just in those
ings committed to my charge by my Master and
istres, Father and Mother. Grant me health of
ody, quietness of mind, gentleness towards every
ody, put out of my heart all Pride, Envy, ha-
ed, and all uncharitableness, give me the spirit of
ntentment in all conditions; and though I have
ot Wealth and Dowry, as others have in the
orld, yet I trust thou wilt give me the true ri-
es, and let me rejoyce in that state thou hast pla-
d me, lending me thy directing hand, that the
ours of this day may prosper that I am to un-
ertake. Grant me grace that I may love, serve,
onour, and obey thee in holiness and Righteous-
ess all my days, that I may serve thee for ever in
he World to come; grant these my poor petiti-
ns, for the sake of Jesus Christ, my Saviour and
edeemer. Amen.

Our Father,

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